

a people in this manner. Lastly, even if we believed that these errors are inevitable consequences of the doctrines and could uproot them completely, we may-be certain that the new doctrine that we teach in place of the old one will breed errors in much the same way. A hundred years hence, the new way of life would have developed undesirable features of which the teacher had no idea when he preached the new doctrine. Equally unwise would be a reactionary admiration of all that the past has left us. It may seem that there is no great danger of this as few persons with modern knowledge are likely to support a programme to perpetuate existing conditions. Reaction will, however, raise its head when we propose a synthesis of the teaching of various sects. Each sect will try to push its own forms and symbols as the best and most reasonable. A reformer wishes to get rid of an unpleasant caste name and calls the depressed classes Harijan. An ardent follower immediately rakes up the rivalry between Siva and Hari and says that they should be called Harajan, not Harijan. Care is required to avoid controversy and new divisions in dispute over non-essential details. It is the better part of the culture that has to be revived, not its slogans and shibboleths; the spirit that makes for harmony and not the form which leads to difference. Whatever the form adopted, the goal of all the creeds was a good life for their followers. In this

fact is the
basis of harmonious co-operation for
progress between
various groups.

Looking at the heritage of the
Karnataka from
this point of view, we see that there are
many good and
noble elements in the culture of the
people. Living